Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, FEBRUARY 9, 1828. NO. 6.

BIOGRAPHICAL.

Nathaniel Appleton Haven.

In the two last numbers of the Register we have given extracts from the interesting Memoir of the late Mr. Haven. The notices which we originally proposed giving are concluded in the present number.

The last two years of Mr. Haven's life were passed, like those that had preceded them, in active and happy usefulness. Perhaps he retired more than he had before done from the mechanical labors of his profession, still seeking higher studies and pursuits, and looking round for wider means of active exertion. This might, indeed, have been expected from the whole course and tendency of his mind and character, and from an increased consciousness of his own powers, which had every year been more developed by a wise and benevolent use of them. But still, though his horizon was constantly growing wider and wider, as he rose, he neither forgot nor neglected the humbler duties and occupations, which had so long constituted much of his happiness, and by which his character had, in no small degree, been formed for the higher success, to which he now seemed surely destined.

But, in the midst of the confident expectations of his friends and of the community, he was suddenly taken from them. Being in New-York, in May, 1826, on business, he heard of the sickness of his children. He hastened instantly back, and reached Portsmouth on Wednesday the twenty-fourth, having been less than two days on the way.—He found four of his children ill with an epidemical complaint in the throat. Perhaps he himself had left home with a tendency to the same disease, from the same causes that had brought it into his family. At any rate, on the Saturday after his return, he was seized with it. The attack was violent, and never, for a moment, yielded to the most active medicines, which, in the conflict, seemed to lose their accustomed power. From the nature of the disease, his reason was early affected by it. Of this he was conscious, and made the greater effort to collect and compose his thoughts. At first, he succeeded, and spoke of the objects that had most interested him in life, and of the hopes and principles that had governed him, with the unwavering confidence he had felt, when his health seemed the strongest and most sure. Even when his mind wandered, religious feelings, attachment to his friends, and the desire of doing good, still maintained their accustomed ascendency. But it was soon apparent, that the conflict could not be long continued, and, shortly afterwards, his reason failed altogether. His friends saw that his separation from them was near; and those, who were connected with him through his public services, learned, that they were to lose a supporter, who had long been foremost in whatever concerned the common improvement. The expression of anxiety and sympathy, throughout the community, was remarkable. The very children, as they passed his house, stepped lightly, and were hushed from their sports; and men, in the resorts of business, spoke anxiously to each other, when they talked of their coming loss. He died, on the third of June, after an illness of eight days; and when he was buried, on the following Tuesday, the principal stores and shops in the town were shut;—a testimony of public sorrow, which has hardly been given to any one among us, who died so young, or to any one, who had borne so small a part in those affairs of the times, which most agitate men's personal interests and passions.

And what was it, that made Mr. Haven's death such a loss not to his friends only, but to an extensive community? For his personal appearance and address were neither uncommonly striking, nor uncommonly prepossessing. His talents could hardly be called brilliant, and certainly were not showy. He had less than almost any man, of that love of popularity and distinction, which so often obtains, because it solicits, general favor and regard. And he died young, at the early age of thirty-six, when most men have but just begun to render those services to society, which secure public confidence and gratitude. How was it then, under these circumstances, that Mr. Haven had gathered around him so many friends, made himself the centre of so many differing interests, and come to fill so large a space in whatever concerns the general welfare, that his death brought with it a sense of bereavement, which was felt through all classes of society? It was, because he possessed originally fine powers of mind, which, under a strong and prevalent sense of religious responsibility, and by constant and faithful exercise, had been so unfolded and enlarged, that, as he was more widely known, the hopes and confidence of men resorted to him more and more, until they had come to feel, that he was already important to the best interests of the society, with which he was connected; while, at the same time, they looked forward to his growing influence and resources, as to a possession, which would certainly be used for their own benefit and that of their children. For it was deeply felt, that Mr. Haven had devoted his life to the best and highest interests of society, and had shown, even in youth, that he could contribute much to their advancement. To this end, it was obvious, all his relations in life had gradually tended, and all his efforts had become directed. At home, in the quiet and confiding circle of his domestic happiness, the principle of duty and the desire of improvement, though neither ostentatious nor burthensome, had still been perceptible above all others. In this intercourse with numerous family connexions, and still more numerous personal friends, the same influence had always surrounded him, and his religious character especially had wrought with the silent force of example, most effectually when least obtrusive; while, in the management of professional business, in the discussion of public interests, and in the use of means for promoting the progress of society, his motives had always been open and respected, and the power of the community had been freely lent to him; because all with whom he had been associated felt, that he would use it only for the general welfare. Every year, therefore, as it passed by, had been adding to his influence and consideration, until, at last, his talents, not one of which had been suffered to rust in him unused, had, by their wise and benevolent employment, become so balanced, and the different powers of his character had become so harmoniously adjusted to each other, that men felt a sober and settled confidence in him, which they do not often feel even for the genius they most admire, or the enthusiasm by which they are most willingly persuaded. His death, therefore, was indeed a great loss, and was deeply and widely felt. He was mourned for, by the community, as men mourn over their personal losses and sorrows; and the crowd of those whose best interests he had so devotedly served, felt, as they turned back from his grave, that they should long look anxiously round, before they could find one to fill the place he had left vacant; and still longer, before they could find one, who would accomplish the yet greater hopes they had trusted to him for the future, with a fond and undoubting confidence.

DOCTRINAL.

[Continued from page 17.]

The Exclusive System.

From Mr. Walker's Sermon.

Thus far I have considered it undecided what doctrines are fundamental; but admit, for a moment, that those which are assumed to be so are really so. Does it follow, that a man must know and receive them, and every one of them, or not be a Christian? Strictly speaking, a man is not a Christian because he understands and believes the doctrines which Jesus Christ taught, but because he acknowledges and confides in Jesus Christ as a teacher. If in any way a man could be brought to confide in Jesus Christ as a teacher come from God, from that moment he would be a Christian, though as yet he had not opened the New Testament, and did not know a syllable of its contents. When the woman of Samaria said, 'Yea, Lord; I believe thou art the Christ, the Son of God, which should come into the world;' and when Simon Peter said, 'We believe, and are sure, that thou art that Christ, the Son of the living God;' and when the Ethiopian Eunuch said, 'I believe that Jesus Christ is the Son of God;' all of them from that moment became Christians, in the proper sense of that term as used at the present day, and were so regarded by the sacred writers. All of them from that moment became Christians, though as yet it only appeared, that they were prepared to receive the essential and fundamental doctrines of the gospel, and not that they already knew them, and had embraced them.

To be sure, when we come to consider the moral effect of the doctrines of Christianity, this effect must be expected to be different according as our view of the doctrines is more or less just and perfect. In this respect certain doctrines may be said to be essential to the system itself, to make it what it is, as a dispensation of holiness. Nay, I would go farther than this, and say of every doctrine of Christianity, however minute and subordinate, that it is essential to the system itself, to make it precisely what it is, considered as a dispensation of holiness.—When, therefore, certain doctrines are singled out, and treatedas essential and fundamental doctrines of Christianity, it is only a loose and inaccurate mode of speaking; not meaning that they are the only doctrines essential to the system, for in this sense all the other doctrines are essential; nor yet that these doctrines are more essential than the rest, for this would be a solecism, essential not admitting of degrees, but merely that these doctrines are peculiarly important for their moral effect. We should be again and again reminded, however, that when we speak of essential doctrines, we mean essential to the system itself, and not that a belief in them is essential. It is a belief in the system as a system, that makes a man a Christian, and not a belief in these particular doctrines; though a belief in these particular doctrines may have a tendency to make him a better Christian.

Hence the fallacy of those Exclusionists, who think to justify themselves by saying, that as we differ in essentials and fundamentals, if they are Christians, we are not; and if we are Christians, they are not. For, though we do differ in essentials and fundamentals, it does not follow but that both parties may be Christians; so that there may be an injustice in denying the name and privileges to either. It may be as in a civil war, growing out of a difference of opinion as to what is best calculated to promote the public weal; in which both parties, though opposed to one another, profess to be patriots, and both parties may in fact be patriots. It may be proper, also, in this connexion, to expose the mistake of those, who argue that we have the same right to denounce a man, as having forfeited the Christian name and privileges, for errors of doctrine, as for errors of life. A man does not cease to be a Christian, merely because he has been guilty of immoralities; for in this case nobody would be a Christian, for there is none that doeth good, and sinneth not, no, not one. But a man's immoralities may be of such a kind, or to such a degree, as to bear heavily on the question of his sincerity and veracity. We wish to know whether a man believes in Jesus Christ, as the Messiah; and in determining this point, we have a right to consider, and indeed we cannot help considering, his actions, as well as his professions.

All this, however, it may be said, is very well to those who think so; but it can have no influence, and it ought to have none, on those who are otherwise minded. So long as the convictions of Exclusionists continue as they are, conscience will not permit them to pursue a different course. How can they conscientiously hold any intercourse with a man as a Christian, when they do not believe to be a Christian; especially since such conduct must have the effect to countenance him in holding and propagating doctrines, which they not only regard as errors, but as fatal errors? Let their principles be ever so false, and their reasonings ever so inconclusive, still, if they really believe that a man is not a Christian, must they not act on this belief, and treat him accordingly?

This argument seems to proceed on the assumption that if a man has an opinion on any subject, he is bound in conscience to act on it; but is this assumption well founded? On the contrary, if a man forms an opinion on any subject, is he not bound in conscience, before he acts on it, to consider whether he has weighed the evidence on both sides; whether his previous habits and studies have prepared him to decide the question; and, above all, whether the question is one, which, from its own nature, any man is competent to decide? Perhaps he cannot help holding his opinion, right or wrong; but he can help acting on it; and he is bound in conscience to do this, until he is convinced, that it relates to a question which he is competent to decide, and is authorised to decide. Now, as it has been shown that the question whether a man is a Christian or not, is one which no man is competent to decide, or authorised to decide for another, it follows, that instead of being bound in conscience to act on an opinion formed on this subject, we are bound in conscience to refrain from acting. In short, the whole question resolves itself into this—is a fallible man bound in conscience to act as if he were infallible?

But certainly the Exclusionist thinks he is obeying conscience, which is the same thing. The same thing with what? Even in a moral view, and as respects the individual himself, is it the same thing whether he really obeys conscience, or only mistakes his will for his conscience? Besides, we are not testing men, but measures. The question, therefore, is not, whether he thinks that conscience constrains him to pursue the course he has adopted; but whether he ought to think so, whether he has sufficient reason for thinking so, even on his own principles; and we have shown that he has not. I have no disposition to say of Exclusionists generally, that they are not sincere. Any man is sincere who acts from an opinion which he really holds, however hastily formed, and however incompetent he may be to decide the question to which it relates.—But when we come to speak of what conscience requires or forbids, I maintain that every man is bound by this principle, before he acts on any opinion to the injury of another, to consider and ascertain whether he is competent to decide the question at issue. If, therefore, hurried on by his passions or prejudices, he neglects to do this, I may still admit that he is sincere; but I cannot see how he can be said to have consulted his conscience; and much less, that conscience lays a necessity on him to act in this manner. I repeat it, I have no disposition to call in question the sincerity of Exclusionists, nor is it necessary to the argument; though I must remark, in passing, that the protestations of the party concerned is not the best evidence of sincerity; and furthermore, that there is hardly any virtue, in regard to which men are more liable to self-deception.

Besides, what is there in this plea of conscience, or of zeal for the truth, or of concern for souls, that will justify the Exclusive System, and not justify, at the same time, almost every measure of usurpation, injustice, or cruelty, that has ever been attempted under the name of religion? Utter extermination was decreed against the Albigenses in France, and afterwards against the Lollards in England; the English Protestants, down almost to the Revolution under William and Mary, continued to drag to the stake, or drive into exile, the Anabaptists and Arians; and Calvin himself could instigate in the heat of passion, and afterwards justify in cold blood, the burning of Servetus before a slow fire made of green wood.—History is full of details of such outrages, committed, and to all appearance sincerely, on this same plea of conscience, a zeal for the truth, and concern for souls. Admit it, therefore, in one instance, and where shall we stop? When urged in favor of the Exclusive System, as conducted at the present day, I do not say it is entitled to less regard than in the cases above mentioned; but I ask for reasons to convince me that it is entitled to more.

RELIGIOUS INTELLIGENCE.

Boston Sunday School Society.

The interest which appears to be manifested by many of our readers, on the subject of Sunday Schools, induces us to continue our account of the schools connected with the Boston S. S. Society. The following is the entire report of the superintendent of the Howard Sunday School.

The Sunday School in Portland-street, which has lately adopted the venerable name of Howard, has now been in operation about one year. Its founders and earliest teachers were a few ladies and gentlemen connected with Mr. Ware's society, some of whom had previously been engaged in the school, a report from which has been already laid before you. Its position was selected, as being in the vicinity of a large number of the poor, some of whom, it was thought, might be prevented by the distance from availing themselves of the advantages offered by similar institutions already in existence. The number of children in the school has fluctuated from time to time with various circumstances, but principally according to the degree of encouragement which our resources in regard to teachers enabled us to hold out for additional pupils. The number on our list, at present, is 71; the average attendance in good weather is about 60; from 5 to 10 being generally prevented attending by sickness and other causes. A plan has been lately adopted, which has some effect in producing greater constancy and regularity in attendance than formerly existed. At the close of the exercises, on each Sunday, the names of those who have been missing from the school the whole day are reported by their respective teachers to the Superintendent, who calls on the parents of such children during the succeeding week, to inquire the cause of their non-attendance. The number of teachers at present is 11—5 ladies and 6 gentlemen; this estimates includes 2 gentlemen who have the joint superintendance of the school, but one of whom has a particular class under his care; so that the male and female classes, are equal in number. The children composing the school are mostly, though not entirely, drawn from the poor population in its immediate neighborhood. About half the number, or somewhat less, have parents who are in the habit of attending public worship. The rest are less favored in this respect, and, but for their attendance at the school, would be without religious instruction of any kind, except such as they might gain from strolling into a vacant seat in a church, whenever this might appear the best amusement which offered itself for filling the time appropriated to the service. This vagrant mode of attending church is in fact continued by those of the boys belonging to the school whose parents do not control them in this respect; the girls who are not otherwise provided for are accompanied to church on Sunday by some one of the teachers, who superintends them there. The same plan was attempted in regard to the boys, but did not succeed well, and was soon abandoned. In fact, the attendance on children to church, and the care of them while there, has been found by the teachers the most repulsive portion of their task, and one from which, if any, they have been disposed to shrink, as involving the greatest sacrifice of individual ease and comfort: while the question, how far they are bound by their duty to submit to this sacrifice, is regarded by some as yet unsettled. The mode of conducting the school may be described in a few words. The exercises are divided into general and particular; the general exercises being carried on between the superintendant and the whole number of children as one class, the particular between the teacher of each class and its members. The school opens at 8 in the morning and at 1 to 1 1-2 according to the season, in the afternoon, and continues until the service commences. The first exercise is particular, and consists of the reading of a certain chapter of the New Testament by each class to its teacher, the chapter being the same in all the classes, and the whole book being read in regular order. This exercise being finished, a hymn is read and explained by the superintendant, and then sung. The superintendant then recites the Lord's Prayer, which is repeated after him portion by portion by the children. Three fourths of the first hour having now elapsed, the superintendant occupies half an hour more in reading to the children; after which their particular exercises recommence and continue until it is time to close the services of the morning, which is done by singing another hymn and by prayer. The materials employed by the superintendant for this lecture are various, consisting of extracts from the historical part of the Old Testament, of narratives and of such direct addresses, either original or selected, as may seem suited to the occasion. The nature of the particular exercises which follow, depends on the choice of the teachers and on the different capacities of the children: they consist, for the most part, in hearing and explaining lessons previously given. The afternoon school commences with particular exercises, which may be considered as continuations of those of the morning. These occupy about three-fourths of an hour, or three-fifths of the whole time devoted to the afternoon school. The books which have been in use being now sent for and returned, so that the attention of the children may be undivided, the superintendant makes them a short address, then examines them on that chapter of the Testament which has formed the reading lesson for the day, then takes the account of absences which has been already referred to, then reads and explains a hymn which is sung, and finally concludes with prayer. Such is a statement of the very simple plan on which the exercises are conducted; and such, for the most part, has been our mode of proceeding for the period during which the school has been in operation.

We consider the great object of our labors to be the circulation of moral virtue and practical piety; and this we hope to effect, not by any hidden and violent change in character, but by a slow and almost imperceptible influence. We do not aim to check, far less to call back, the current of the affections implanted in these children, but to avail ourselves of the strength and power in order to lead it in the channel of virtue. We do not expect to create new impulses, but strive to direct those which already exist, so as to accomplish the purposes for which they were designed. We think that the principles of goodness exist in the human heart, and that by human means, judiciously employed and aided by Divine Providence, they may be made to bring forth good fruits. To these means, therefore, we have directed our attention; and to devise and employ those best adapted for the purpose, are objects we think well worthy our best efforts to accomplish. There are two modes, in many respects however, inseparable, by which we aim at effecting our purpose one by calling forth indirectly the affections of the children, and the other by direct moral instruction. The former object is effected in various ways; in some however, so judiciously and silently, that the process almost escapes our observation. Its accomplishment in fact results, in some measure, from the very relation which exists between the teachers and the children. Accustomed, as many of these are, to the most injudicious treatment at home, to a succession of excessive harshness and careless indulgence, their respect and affection are both gained by the firm, yet mild, discipline of a judicious teacher; and the feelings which are thus called forth, and the relation thus formed, are calculated to exert the most beneficial tendency. The same object is in a degree effected by whatever in the exercises of the school is peculiarly interesting, that is, which peculiarly addresses itself to their benevolent and social feelings, and to that sentiment of piety towards a Creator, which, if not a spontaneous emotion, at least finds so ready a reception in the heart of the young. Among these exercises may be mentioned hymns and juvenile narratives, and indeed, with the youngest portion of the children, these supply all the media of instruction; so much sooner is the heart prepared to feel religious impressions than the mind to reason on religion itself. In regard to direct religious and moral instruction, we communicate it mainly through the medium of the scriptures. To these we direct their attention for a knowledge of God, and their relation to, and duty towards, him. To impress on their minds, the abstract idea of Deity of his omniscience and omnipresence, is, we acknowledge, a great and important point; and we think these ideas may often be suggested with advantage and in direct terms. But we are not satisfied with merely stating these, or even impressing them on their minds. We wish to shew them what God has done for the world, and how he has manifested himself both in former and in latter times, and enable them to trace his greatness and his goodness in these manifestations. In particular, we wish to do this, in regard to the best manifestation of Divine Providence and grace, the account of which is given in the New Testament. In teaching the contents of this book, therefore, we have in view, a double means of communicating moral and religious instruction. We would dwell on the direct precepts it contains, as emanating from the purest source, and as presenting the most elevated principles of thought, of feeling, and of conduct; and we would inculcate their due understanding and observance, by every means in our power. But we have also an object in teaching the history of the New Testament. We wish to make them acquainted with the course of events which it discloses; we wish them to read and to study the life of our Saviour, and by so doing to learn and appreciate, and be

excited to the imitation of his pure and spotless example. It is in this view, that we encourage the direct reading of the Testament, and we believe that by pointing out and explaining the facts which it contains, we are furnishing them with the best knowledge which it is possible for us to command; and preparing them in after life to read this best of books with that pleasure and profit for securing which, an early and intimate acquaintance with its contents is so preeminently important and necessary.

It may perhaps be expected, that we should furnish some striking evidence of the good which we have been able to effect; proof of new principles of thought and action manifested by outward acts; and singular instances of piety and religion in the young. We have none. Our children are now as when we took them, a compound of good and evil. We can mention no instances of entire reformation; none of complete and fundamental revolution in character. But we can say, with satisfaction, that the influence of our exertions has been visible both on the children and their parents; that the former have under our care acquired better notions of good and evil, of right and wrong: that in many we believe the foundations of religion and piety to be already laid, in more a correct habit of judging on morel subjects has been established, and in all respect for the Sabbath, and regard for the institutions of religion, are considered and acted on as matters of duty. With more than this we cannot at present flatter ourselves; but this of itself is no small gain; and, in the prospect still before us, we think we have ample encouragement to proceed, and, by the blessing of God, hope still to do much to promote the temporal and eternal welfare of these interesting objects of our wishes and labours.

All which is respectfully submitted by the Committee from H. S. S.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 9, 1828.

We have inserted a communication this week, signed, "A Lover of Truth," in reference to certain statements by "Timotheus," in a late number of the Boston Recorder.—As this communication will be followed by another, in which the writer treats at some length the general subject of ecclesiastical order and usage in our churches, we have deemed it expedient to prepare the minds of our readers, by a brief outline of the state of the controversy between "A Lover of Truth" and "Timotheus." It appears to be thus:— "Timotheus," in the Recorder of Dec. 21, had stated that, "in one of the richest towns of Worcester county, (Brookfield,) where are two regular orthodox pastors, a Unitarian minister has recently been settled, with the expectation of receiving one third part of his salary from a missionary fund." Now this statement, in the connexion in which it appeared, was adapted to convey three false impressions, viz.—1. That a Unitarian minister had been sent into a place where there *was no lack of religious instruction* suited to the wants of the people. 2. That Mr. Noyes, the said minister, was settled *with the expectation* of receiving a portion of his salary from a missionary fund. 3. That this portion was to be *one third part* of his salary.

It happened, however, that not one of these points rested upon a true foundation. Accordingly, in the Register of Dec. 29, "A Lover of Truth" communicated the following facts.

"The Unitarian minister was settled over the very society from which one of the 'orthodox pastors' had been recently separated, *by mutual agreement* between him and his people."

2. "It is not true that the Unitarian minister was settled with the *expectation* of receiving one third, or any part of his salary from a missionary fund."

3. "Although subsequently the said society received aid from a missionary source, yet this aid amounted 'to a sum *not exceeding one sixth* of their minister's salary for one year.'"

In view of these facts what was to be done by the correspondent of the Recorder? He appeared again in that paper of January 25, in a long communication embracing many topics. But does he deny the truth of either of the above mentioned facts? Not one of them; and instead of retracting what he had falsely said, he contents himself with remarks and statements of quite another character. He proceeds to descant on the word *dismission*, just as if a minister could not be dismissed from a people without an ecclesiastical council. He calls the difference between his assertion, that Mr. Noyes settled with the *expectation* of receiving *one third* of his salary from a missionary fund, and the fact of the society's having had from such a source only *one sixth* of that sum,—he calls this difference "a nice distinction." And he endeavors to fasten reproach upon "A lover of Truth" by an alleged act of baseness in his manner of obtaining the "Circular," to which he alludes in the Register of Dec. 29th, which he [Timotheus] says was "pillaged from a gentleman's table." This is the present state of the controversy between "Timotheus," and "A Lover of Truth."

We take occasion here to observe, that though this subject may, at first, seem to some to be only of local interest and application, it will be found, when understood in all its bearings, to be a subject of general interest, and involving important principles, inasmuch as it is intimately connected with an attempt to deprive our citizens generally of the right to elect themselves the religious teachers whom they are compelled to support.

Revivals of Religion. A work of 142 pages, 18mo. has just been published in this city, on Revivals of Religion. The subject is treated under the following heads: "General Character of Revivals"—their "Causes"—"Methods of promoting them"—and the "*Religion* of Revivals." The work is entitled, "Letters of an English Traveller to his friend in England, on the 'Revivals of Religion' in America." It appears that, in these letters, the writer has adopted the character of a traveller, for the purpose of showing how the manoeuvres and movements which constitute these excitements, would appear to an intelligent and religious stranger. In this parabolical form he has treated the subject, in all its various bearings, with great discrimination and effect. A more detailed account of the work will be found in our advertising columns. We intend, occasionally, to give an extract from the book, and, in the mean time, would recommend it to the perusal of those of our readers who can obtain it.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. REED,—

In common with many Christians, I have been grieved by a "Letter from a gentleman in Boston, to a Unitarian minister." What! must religion run perpetually into personalities? Must sects be forever provoked to make odious comparisons between one another? Cannot a new convert pass quietly into the ranks of a different party, and wait, at least, for the excitement of such a change to subside, before he begins to burn incense to his new friends, and to disparage his old ones?

What excuse has this gentleman for his precipitate entrance into the field of theological warfare? Did his own character seem to him to need vindication? He certainly ought to have known, that by this act he invited the scrutiny of a jealous community, and almost necessarily exposed himself to severity of remark. When an individual comes forward with offensive comparisons between respectable bodies of men, the question is naturally and necessarily asked, Who is this publick censor? What claims has he to his office? Has he the authority which long-established reputation, mature years, a calm and deliberate judgment, and a signal superiority to all interested and inferior motives, can alone confer? And is it wise for most men to challenge such inquisition? Does a man, just emerged, as he thinks, from a serious error, show his wisdom in thus thrusting himself on publick notice? If ever there is a season for modest quiet, it is when a man is passing through a great change of views and feeling; when the gloss of novelty is not worn off from the doctrines he has just espoused; when he cannot judge of their permanent influence, and when, according to his own account, he has just detected his own fallibility, and found that for years he has gone astray. We do grieve that this gentleman has not learned a better method of self-vindication, if any were needed.

Will his publication be defended by his desire to do justice to the party which he has joined, and which is suffering from the misapprehension of Unitarians? How much better would he have served them, by silence? What will be the effect of his comparison, but to excite counter-comparisons? Does he not know, that however pure may be the Exclusive sect, which he has joined, it has still some spots; and that these are the more likely to be exaggerated by the contrast which he has drawn? Does he not know that such transactions as the New Lebanon Convention may be referred to, a meeting which stands alone in our ecclesiastical history, and which could not have taken place perhaps among any other body of Christians? Should he not have considered, when he was enlarging on the superiority of the Calvinists in prayers, sabbath-keeping, missions, and money-giving, that he was provoking some to trace a resemblance between his friends and the ancient Pharisees, who were known by their long prayers and disfigured faces; by their sabbatical strictness and their indignation against Jesus, as a sabbath breaker; by their censures on the lightness of his manners, as if he were a winebiber and a friend of sinners; by their blowing a trumpet, not quite as loud as that of a Missionary herald, when they gave alms; by their compassing sea and land to make proselytes; by their pretensions to superior sanctity; by saying to others "Stand off, we are holier than you." Far be it from me, to call this class of Christians, Pharisees; for among them are those I truly honor. I wish only to show how easily this writer's remarks may be retorted. Is he so ignorant of human nature as not to know, that it is the tendency of his language to expose his new friends to that unkind inspection, which construes motives unfavourably, and detects and enlarges human infirmities? I hardly know a worse office which a Christian can do to his brethren, than to awaken a spirit of invidious comparison. Sects are prone enough to exalt themselves; and one of the surest marks of Christian virtue in a denomination, is to struggle against this form of pride, to open their eyes on their own faults, and on the virtue of their opponents.

The testimony of an individual, as to the comparative excellence of sects, must derive all its weight from his character; and it is not enough, that he should have good principles, but that he should have sagacity to discriminate between the show and reality of sanctity, that he should have justness and delicacy of moral perception; and that he should have that kind of character which draws forth what is devout and elevated in his associates. The opinion of the writer of the "Letter," ought to pass for nothing except with those, who have an opportunity to estimate his personal worth, and the circumstances under which his judgment has been formed. For such he needed not to have recourse to the press. Why did he publish it? To influence those chiefly, who cannot judge of his claims to confidence, —to influence strangers and the ignorant.

The argument drawn in favour of opinions from the superior virtue of those who hold them, requires to be managed with great care. It may be pressed into the service of the most hostile doctrines. The truth is, that, generally speaking, any striking virtue in a sect depends much more on outward circumstances, or outward discipline, than on its *peculiar* opinions. Hence the same sect exhibits different characters at different times. A rich and prosperous denomination naturally becomes corrupt. The same men in difficult and perilous times might be martyrs. What different influences did Christianity exert, before and after its elevation to the Imperial throne! We should indeed be greatly perplexed, if we were to take, as our rule of faith, the degree of virtue discovered by different parties. What denomination has been purer in life than the Quakers? Shall we therefore adopt their great peculiarity, the doctrine of immediate and sensible inspiration? What sect ever discovered such heroick zeal in missions, as the Jesuits? Shall we therefore enrol ourselves in that odious fraternity? Where was brighter virtue than in Fenelon? And shall we therefore become Mysticks? The power of circumstances on the character of sects is seen remarkably in the history of the Puritans. What a different race were they when they were persecuted, from what they became after their triumphs in the civil war of England.

It is very possible to err in our judgment of sects, through our loose and incorrect ideas of virtue and piety. Many imagine much holiness to exist where much excitement is produced. But the nature of this excitement is the great thing to be considered. It is no proof of the truth or goodness of opinions that they move men strongly. They may owe that power to the very mixture of degrading errors, through which they come in contact with gross, undisciplined, timid, or superstitious minds. They may lay strong restraints of fear on human excesses, and yet essentially debase the character. On the other hand, opinions may seem far less efficient for a time, on account of their very purity and refinement and elevation. Like other great causes, which are destined to produce noble and permanent effects, they work more slowly. Opinions of a generous nature, which appeal to the reason and higher affections, which treat with respect man's freedom and moral powers, which are too sublime and celestial to avail themselves of violence, compulsion, and earthly means of influence, such opinions must not be expected to sweep away communities like a torrent, or to put forth at once the infinite power which they are ultimately to display.

We ought to be too wise to be swayed in our judgment of sects, by their movements at particular times, or under particular circumstances. The same class of people, holding the same doctrines without the slightest change, will put on very different aspects in different conditions. The Catholick religion, it is well known, becomes vastly more moral, and retrenches half its absurdities, in the midst of Protestant communities. A sect, in whose bosom a proselyting spirit happens to spring up, may put forth an activity which before seemed foreign to it, and will naturally seek to recommend itself by virtues which the progress of society has brought into repute. Thus in an age like the present, when philanthropy has obtained honors never given to it before, we must expect to see denominations, which a few centuries ago would have used the stake, making use of the milder and holier weapon of charitable exertion. The history of Calvinism may illustrate our remarks on the power of circumstances in giving character to sects. Calvinism a few years ago had no Board of foreign missions, no auxiliary societies, no cent societies, no concerts of prayer, nothing of the machinery with which it is now so busily working. These are recent things, to be explained by causes lying deep in the present singular state of the world. How absurd then is it to cite these as proofs, that Calvinism is true. If such be the proofs, then Calvinism has grown true within forty or fifty years, and perhaps Unitarianism will grow equally true, if the same space of time be given it. There are some remarkable circumstances attending the growth of that munificent spirit in behalf of religion which is now proclaimed as a proof of Calvinism. Where has this spirit broken out most favorably? In New England. Calvinism at the south has until very recently been exceedingly close-handed. In the next place, in what part of New England has it manifested itself most conspicuously? Has it burst forth most gloriously in Connecticut? Connecticut is the very focus of Calvinism. And has that State been distinguished by munificence? Is it not true, that in Massachusetts, the seat of liberal opinions in religion, Calvinism has opened its hand and heart most freely? Has not Massachusetts given to a considerable degree the impulse which is now felt through the country? Is it not to the generous spirit which a purer faith has awakened here, that we may trace, in a measure, the munificence of those who have risen up against that faith? This topic might easily be extended. But enough has been said to guard us against confounding the influence of circumstances with the influence of opinions.

I judge of the tendency of opinions from opinions themselves, rather than from narrow observation on those who hold them, and whose characters are probably swayed much more by circumstances, than by *peculiarities* of faith. I want no observation to teach me, that dishonorable views of God are unfriendly to piety. I want no observation to teach me what confidence is due to our author's judgment, after learning from him two of the doctrines which seem to him especially favorable to practical religion. These are, the doctrines of *man's natural* and *radical depravity*, and of *God's inflicting never-ending* punishment and misery on beings so unhappily constituted. These horrible opinions speak for themselves. To hear these dogmas seriously advanced as fitted to promote love to God and universal benevolence, is almost as amazing as it would be to hear of the humanizing influences of the worship of Moloch.

As a Unitarian, I have no unfriendly feeling towards the writer of the Letter. He has certainly told some truths about our deficiencies. I hope we shall seek our revenge, not by throwing back reproach on our adversaries, but by growing better. It is no excuse for us that other Christians may, on the whole, be as deficient as ourselves. We shall do well to look to them for incitements to virtue, not for self justification in criminal neglect. I know no Unitarian, who does not feel, that as a body we are not faithful to the glorious light, the celestial wisdom, which we hold. Let censure from abroad give new power to conscience. We need reformation, and let us count even an enemy a friend, who provokes us to a more consistent and holy life.

Let it not be said, that, by admitting the justice of some of the writer's charges against Unitarians, and by thus implying, that our opponents may be better than ourselves, I am false to my principles, or am giving up their truth. What! Is it one of the marks of the true faith, to arrogate superiority? Does a sect seal its own condemnation, by acknowledging its deficiencies? Are high pretension and uncharitableness the badges of the true church? Is even real inferiority of goodness a sure sign of errour? The knowledge, that another sect surpasses my own in Christian practice, would not in the least shake my peculiar faith. I have read enough of human history, and seen enough of human nature, to know, that individuals and bodies of men, may, through various circumstances, hold more truth than others, without possessing greater goodness. The sanctifying tendencies of truth may in many ways be obstructed. There is often a melancholy disproportion between light and virtue. I say not this to frame a shelter for Unitarianism, for I see among Unitarians bright examples of the Christian character. My purpose is, to show, that a sect is not bound to prove itself superior to every other in piety and virtue, in order to maintain the truth of its opinions. I trust that Unitarians will give a practical assent to these views. I trust, that they have too noble a spirit, and too much self-respect, to think of establishing their faith, by trumpeting their own excellence, or by denying or obscuring that of their fellow Christians.

I have abstained in this communication from remarks on the character and state of mind discovered by the writer of this letter, because I take no pleasure in such expositions, and still more because I cannot bear that religion should be turned into a personal quarrel, and that men's minds should be diverted from the discussion of great principles, to the comparatively insignificant question of an individual's motives. A subject so vast, sublime, and generous as religion, ought to be approached with reverence, and examined with a serene, humble and benignant spirit. To mix it up with the irritating topicks of the day, with personal dislikes, with individual frailties, with invective, and bitter retorts, is to do it unspeakable injury. Besides, the heart of our neighbor is very partially known to us, and unfavorable appearances may cover real conscientiousness, and a prevalent regard to duty. Away with personalities from religion. Let us look at this great subject by itself. How infinitely insignificant in comparison is the individual, be he good or bad, the leader or follower of a sect.

F. G.

Note. Some striking and important views, bearing on the subject of this communication, may be found in an essay on the "Tests of Religion," just published in the third number of "The Unitarian." This essay would make a useful tract.

For the Christian Register.

SOUTH BROOKFIELD.

MR. EDITOR,—

I have not time and opportunity this week to expose, by reference to authentic documents, all the unworthy subterfuges and misrepresentations, to which Timotheus has resorted, from unwillingness to retract his false and deceptive statements respecting the settlement and support of Mr. Noyes, who was recently ordained over the Second Congregational Society in Brookfield, from which Mr. Stone had been removed, and over the second Congregational Church, which Mr. Stone had abandoned, and which he now denies to be a Church. I trust I am now sufficiently explicit. When I spoke of the *dismissed* "Orthodox Pastor," I meant only that he was removed by agreement, from the society over which Mr. Noyes was settled. Whether Mr. Stone is pastor of the Church of the "Evangelical Society," which is composed of the seceders from the Second Congregational Church, and who, according to Congregational usage, ought to have asked a dismission from that Church, I neither affirm nor deny at present. I care nothing about it. I did not charge Timotheus with deception, in stating that there were two regular Orthodox pastors in Brookfield, as any one may see who will look at my communication in the Register. I did charge him with deception, and I still do it, because his assertion, "that a Unitarian had been settled in a town where were two regular Orthodox pastors," was adapted to convey the impression that Mr. Noyes was settled over a society got up in a place where ample means of religious instruction were already enjoyed, with the design of "disorganizing and putting down" the *old* one. My "serious argument to prove" the deceptive statement of Timotheus, was the assertion that Mr. Noyes was settled over a society who had no minister, the society from which one of the Orthodox pastors referred to by Timotheus, had been separated by mutual agreement between him and his people, a people who would have him no longer. I still charge Timotheus with falsehood in the assertion which he has not retracted, that Mr. Noyes expected to receive one third part of his salary from a missionary *fund* or *society*, between which terms Timotheus pretends to think that I made a distinction. Mr. Noyes contracted to receive his whole salary from the Second Congregational Society in Brookfield, and looks to that society alone for support. I was careful to state the fact, that the society had received one sixth part of their minister's salary for one year from a Missionary Society. Is there only a "nice distinction" between one third and one sixth—it is the distinction between truth and falsehood, however nice that may be in the views of Timotheus.

But, as I said, I have not, at present, time and opportunity to expose all the deception and colored statements of Timotheus, in his second communication. I trust, Mr. Editor, you will allow me to insert another communication on the subject, as my principal design in writing, at present, is to hold up to public contempt the unfounded charge, which Timotheus has published against my personal character, with reference to the manner in which *the Circular Charity Letter* of the seceders came to my knowledge.—"The Circular," says Timotheus, "was pillaged from a gentleman's table, and published in the village by the writer of that article," (the Lover of Truth.) The charge is false. It was found, not in a private house, nor in a private apartment, nor on a private table, as Timotheus would have it believed, but in one of the most public rooms of the stage tavern in Brookfield, then the room into which the stage passengers are always introduced, where it had been carelessly left by the holder of it. It was passed from hand to hand in the tavern, long before it was seen by the individual to whom Timotheus alludes, and whom he charges with *pillaging* it. That individual, when he took it from the tavern, requested those from whom he received it, to inform any one who should inquire for it, by whom it was taken, and that it would be immediately returned; and it was, in fact, returned by him, to the owner on request, within a very short time after it was taken, i. e. in about 20 minutes.

Now, in view of this statement, which can be proved to be true in a court of justice, and which Timotheus or Timotheus' "highest authority" cannot and will not deny, I appeal to every fair-minded reader, whether any mild term will express the baseness of Timotheus, and whether he has not published a *studied falsehood*; I am compelled to say a *studied falsehood*, from the expression "pillaged from a gentleman's table." He stored up his subterfuge at the time of making the charge. He will say, is not the tavern keeper a gentleman, and was not the table his? And this is the general style of the mis-statements of Timotheus in both his productions. He makes assertions, which, in their obvious import, convey a false impression to every reader unacquainted with the facts, and satisfies his conscience, if in some *private* and *possible* construction his assertions may be true. But will this quibbling, save him from the charge of deliberate falsehood in the judgment of fair-minded men, or the Searcher of hearts! I think not. I am sorry, Mr. Editor, that I am compelled to use such language. But when an innocent man, is accused of "pillaging and purloining," what course is left for him but to pronounce the accusation false.

Timotheus, no doubt, consoles himself with the reflection, that *his* statement will go to those, who are taught to think it wicked to read any thing in the Register. He has such an opinion of the readers of the Recorder, as to suppose that their hearts and hands will be opened by his statements. We are willing. Let the Orthodox build, if they please, a meeting-house for every 10 men in the State, and pay a minister for them; only let *them* not bear false witness against their neighbors, and *we* will not complain. Let them remember that the ninth commandment is as sacred as the fourth. Although my statements cannot overtake the falsehoods of Timotheus, I console myself with the belief that there are in our community many thousand men, who have not bowed the knee to the *Baal of Orthodoxy*, who hate ecclesiastical domination, and who are disgusted with falsehood, wherever it appears, and who look at both sides of a question.

Timotheus has asked my views upon some points of ecclesiastical policy, and expressed

a desire to have the proceedings in Brookfield discussed in the Register. I will endeavor to gratify him, in due season, as far as the truth will do it. I have by no means done with his last communication.

A Lover of Truth.

For the Christian Register.

Mr. Editor,—

I request a place in your paper for the correction of a misrepresentation, in the Reply to Mr. Robinson's Review, of which I have recently had notice. Mr. Robinson had stated that, "Schleusner has supposed that the verb (οιδεν) *knoweth*, has here (Mark xiii. 32,) as well as in 1st Cor. ii. 2, the force of the Hebrew conjugation *Hiphil*, and signifies to make known or declare." *Review*, p. 27. "I have carefully looked through all the meanings which Schleusner gives that word in his lexicon, and I deny that to *make known* or *declare* is one of them; neither does he suppose that it may be so used; nor does he refer to Mark xiii. 32, or to 1st Cor. ii. 2. *Reply*, p. p. 75, 76. An assertion so directly contrary to one of my opponent, was not made without, as I believed, a thorough investigation; nor until, after repeatedly and carefully examining the definitions of ειδω in Schleusner, was I satisfied of its correctness. I have just been informed that the facts are misstated in the Reply. The *fourth* edition of Schleusner's lexicon, corrected and enlarged, with which was I unacquainted, contains a notice of that use of the word, and the references, as stated by Mr. Robinson, whereas they are not contained in the copy of the edition in my possession, which is the *third*. I therefore retract what I have affirmed in contradiction of Mr. Robinson, respecting Schleusner's definitions of ειδει, although it is a question whether that word is not to be understood in its usual sense in Mark xiii. 32. This explanation is due in justice to Mr. Robinson and myself, as well as to the readers of the Reply, and I hope it may be extended wherever the misrepresentation may have reached.

T. R. SULLIVAN.

We readily comply with the request of the writer of the following communication in giving it a place in our columns. The only remark we have to make upon it is, that he appears to have wholly mistaken the facts in the case, as another perusal of the pamphlet referred to will probably satisfy him. It is not asserted in that pamphlet, nor is it implied as we can perceive, that Dr. Beecher was the author of the trust deed in question, or that he had any concern in its formation. We are glad, however, that his friends think it important to vindicate him from the suspicion of any concern in the transaction.

For the Christian Register.

"*A recent Attempt to defeat the Constitutional Provisions in favor of Religious Freedom.*"

A pamphlet with the above title, published by Wells & Lilly, has recently appeared, and perceiving a mistake into which the writer has fallen, I beg leave through your paper to correct it.

In the above-mentioned pamphlet it is assumed for a fact, that the Trust Deed originated with or was framed by Dr. Beecher. This is wholly a mistake, for it was agreed on before the foundation of the Hanover Street Church was laid, and without Dr. Beecher's knowledge, and he was never consulted upon the subject, and probably knew nothing of it when he was installed. It may not be necessary after his expression of opinion in the Groton Pamphlet, to assure your readers, that Dr. Beecher is opposed to Trust Deeds, which he thinks are not required to guard the interests of Churches.

One of the parties to the Trust Deed conveying the Hanover Street Church.*

* The Gentleman's name is left with the Editor of the Register.

For the Christian Register.

Mr. Editor,—

Permit me to mention, in reply to two articles recently inserted in your paper, that a work adapted to Sunday Schools, and intended to embrace both objects mentioned by your correspondent, is about to be established. It will appear in the form of a small periodical, as likely to be in this way of more permanent service to teachers. The work will be supported by the contributions of an association of individuals, who have made the subject of Sunday School instruction a matter of personal attention, among whom is the author of the "Well Spent Hour." The publication is not intended exclusively for teachers and schools, but is meant also to afford some assistance to parents in the religious instruction of their children.

When the plan of the work is further matured, I shall be happy to furnish fuller information respecting it.

A Teacher.

We are happy in the opportunity of turning the attention of our readers to the "Unitarian," recently established in New-York, and especially to the particular article named in the following communication. It will be observed that it is the same article which is referred to in the note to the communication of F. G.

For the Christian Register.

Mr. Editor,—

I have just read the Letter of a Boston Gentleman to a Unitarian Clergyman. If any persons wish to see a complete answer, and a satisfactory one, to the principle on which this gentleman judges, I would refer him to an article entitled *Tests of True Religion* in the 3d number of The Unitarian—a periodical work published at New-York.

L.

For the Christian Register.

Died, at Brookline, on the 5th instant, Mrs. Mary Goddard, aged 63 years, wife of Joseph Goddard, Esq.

This excellent woman died as she had lived, in the firm reliance on the character of our Heavenly Father, and on the truths of our holy religion, as held by Unitarians.

Her sickness and suffering had been long protracted and severe, yet her trust and confidence were unshaken. Not a murmur escaped her lips; but entire resignation to the divine will was expressed in every suitable manner;—no ecstacy, no rhapsody, but in calm and tranquil devotion surrendered up her spirit to God who gave it.

An Auxiliary of the *American Unitarian Association* has been formed in East Bridgewater, of which Rev. John A. Williams is President—Mr. William Harris, jr. Secretary—and Mr. David B. Jackson, Treasurer.

Boston, Feb. 4, 1828.

SUMMARY.

On account of the amount of other articles in type we have found it necessary to defer to next week, our Sumary of the proceedings of the National and State Legislature.

New Theory.—Mr. H. G. Dyar, in a communication through the Boston Patriot, notifies the public that he has deduced a new theory of Light and Heat, from a course of experiments upon the various phenomena connected with these subjects. He affirms that this theory will account for all the various transformations of light and colours, and satisfactorily remove the doubts hitherto entertained with regard to certain particulars in the science of optics. He presents a concise outline of his theory, which is based upon the postulatum that "all phenomena of light and colour are but the different effects of certain forces in indefinitely small particles of matter." He infers that light is a *sensation* produced by the motion of these particles, and regulated according to the circumstances of the agent; and that heat is a *quality*, modified according to the nature of the substances with which those particles come in contact: he also concludes, that all the phenomena of colours depend upon the velocity with which particles of light act upon different objects.

It is stated by Mr. D. that the principle, here assumed, and which he intends fully to elucidate by a course of lectures, may be applied with great advantage to the art of Painting. In the meantime he invites scientific men, desirous of information in relation to any point involved in this subject, to call on him at the Exchange Coffee House.—*Bulletin.*

Rail Road from Boston to Providence. The report of the Board of Commissioners of Internal Improvement, with a memoir of the surveys, has been printed by order of the legislature. The report is too long to admit of our copying the whole of it, but we shall endeavour to present to our readers the most important parts of it.

The commissioners began examining the several routes which appeared practicable. One of these routes, called the Eastern route, which they afterwards surveyed, begins at South Boston, and passes through the easterly part of Dorchester, Milton, Canton, the south part of Foxborough, a part of Mansfield, Attleborough, and a part of Cohasset to Index Point, at the lower part of Providence. The western route, which they also surveyed, leaves Boston neck near the full basin of the mill dam, passes by Wait's mills in Roxbury, along Stony brook near the residence of Mr. John Lowell, crosses the Dedham turnpike, about half way between Boston and Dedham, passes on the westerly side of the Fowl meadows, in Dedham, through Walpole, Wrentham, and the northerly part of Attleborough, to Pawtucket, and thence to the upper part of Providence, near the outlet of Providence canal. The distance, by the former route from South Boston to the steam boat wharf in Providence, is 43 miles. By the latter route from the Green stores on Boston Neck, to the same point, 42 miles. Several other routes, branching from these two, were also examined.

The commissioners considering the results of the survey, which are stated in detail in a memoir communicated as an appendix to the report, as proving the entire practicability of the rail road, proceed to a consideration of the kind of road which should be built.

Public buildings of Maine. Yesterday, in the House of Representatives, a resolve was passed to be engrossed, by a vote of 91 to 52, appropriating ten townships of Senate land for the purpose of erecting and completing public buildings for the use of the State, "upon the State lot in Augusta." The resolve provides for the appointment of "a Commissioner of Public Buildings," by the Governor and Council, whose duty it will be to obtain plans and estimates for the probable expense of preparing the grounds, erecting and finishing the buildings, of durable materials, to be laid before the Governor and Council for their examination and approval. Whenever the Governor and Council shall have determined on the plan and estimate to be adopted, and a sum sufficient to complete and finish the buildings accordingly shall have been raised by the sales of the lands appropriated for that purpose, then the Commissioner is to proceed and prepare the ground, and cause the buildings to be erected. The Land Agent is in the mean time to advertise and sell the lands at public vendue to the highest bidder, upon certain terms prescribed in the resolve. *Argus.*

The next exhibition of Paintings in the Athenæum Gallery will be opened on the 1st of May, and closed on the 8th of July.

As the benefit of the living Artists in this country is one of the principal objects of the Exhibition, Artists throughout the Union are requested to forward such of their works as they wish to be exhibited. A large proportion of those paintings which were for sale last year were purchased, and the Committee will give every facility for the sale of such as shall be sent to this Exhibition; for which purpose, Mr Jones will be in daily attendance, and no commission charged. The expense of transportation, both ways, will be paid by the Athenæum. All communications to be made to W. H. Jones, 141, Washington-street, or either of the Committee.

T. H. PERKINS,
F. C. GRAY,
F. DEXTER,
G. W. BRIMMER,
C. R. CODMAN.

N. B. Editors at the South friendly to the Arts, are requested to insert the above in their papers.

* All Paintings intended for the Exhibition, must be there by the 25th April.

Schools in New York. The annual report of the superintendant of Common Schools in the State of New York, shows that all but one of the towns and wards, 742 in number, have made reports of the state of the schools. There are 8298 school districts, and returns from 7800 have been received. 179 new school districts have been formed during the past year. In all the districts returned there were 441,856 children instructed in 1827. In 1816 the number of children returned as instructed in the common schools was only 140,106. Since the last annual report the number has increased 10,255.

The sum of $222,680 44 was paid to the several school districts in 1827; of this sum $100,000 was paid from the state treasury; $110,542 32 cents was raised by a tax upon the several towns in the State, and $12,453 45 cents was derived from a local school fund which certain towns possess. It is required by the school law, that a small sum shall be assessed upon the taxable inhabitants, equalling that which is appropriated to each; and by a vote at town meeting, double the amount may be raised. The sum apportioned from the State treasury is $100,000; thus it will be seen that the towns have raised by tax $10,542 32 cents more than was required to entitle them to the public monies. The amount distributed among the several district schools exceeds that of the preceding year by $37,275 31 cents.

The Georgian gives an encouraging description of the progress of the new government adopted by the removed Cherokees. It is, says that paper, reported to be in full operation. Among the first public exhibitions of its power, was the execution of an Indian for murder. He was hung. Their printing materials have arrived. The types are generally cast in the Cherokee alphabet, which consists of 86 different characters, or rather syllables—the invention of a native Cherokee.

It was wittily and sarcastically enough said, by some traveller, (in England we believe,) upon seeing a felon swinging upon a gibbet, that he then felt he was in a civilized country. According to the statement of the Georgian, the Cherokees made the first step almost in civilization, by the introduction of the same process.

American.

Duel. Messrs. Thomas E. Burnside and Geo. Crawford, met in Georgia a short time since, west of the Chatahoochie. On the third fire, Mr. Burnside was shot in the right side and instantly expired. They both belonged to Columbia county, and the dispute arose about a year since, in relation to some publications between Mr. Burnside and Mr. Crawford's father.

The operations of the Salem Mill Dam awaits the decision of the Court on the suits commenced against the delinquents.

Suelson, the late cashier of a bank in Virginia, who eloped in October last with forty thousand dollars of the bank in his possession, was apprehended on board the Mary Cumming, from Quebec, while she was entering the King's Dock Basin. The officers who arrested him, took from him thirty thousand dollars in notes and bills, being all the purloined property that remained. He surrendered himself, and expressed his entire willingness to return to the United States.

Alabama in 1827 contained 152,178 whites, 91,308 slaves, and 555 free persons of color —total, 244,041.

We understand the proprietors of Trinity Church in Summer Street on Sunday voted to take down their old wooden building, and erect in its place a handsome stone edifice. *Cent.*

By an arrival from Smyrna, papers of that place to Nov. 13th have been received. We make the following selections:

TURKEY — GREECE.

Considerable alarm existed among the Europeans at Smyrna, who were yet ignorant o what measures the Turkish government would adopt towards them. Eleven sail of British and French men of war were in the port, a force sufficient for the protection of their countrymen, many of whom were embarking their property, expecting to be obliged to flee the place. The Governor at first prohibited them from removing their effects, but afterwards permitted it to be done. There had been no stipulation on the part of the governor with the commanders of the Allied squadrons, for the safety of European residents, as was stated in the last London papers.

The U. S. frigate Constitution was in port, and would remain until the result of the negociations at Constantinople was known.

The Hydra papers mention that the clergy of that island having been called upon to render a list of the families reduced to want by soldiers killed and disabled in the war, have reported a total, in Hydra alone, of 1040 persons. For their relief Mr. Miller has sent from Poros 9280 hocks of Indian corn, which is to be distributed from the magazines.

Smyrna, Nov. 10. All the apprehensions of violence at first entertained at Smyrna, on the receipt of the great news from Navarino, proved unnecessary. The governor of the city kept every thing quiet. The English officers there, who were in the battle, walk freely about the streets without danger; and the wounded from the French ships are received in the hospitals. Our correspondents say that Turkey can do nothing more against Grecian Independence. Her troops will be wanted at home.

The Greeks under Col. Fabvier were attacking Scio, of which they had entire possession, except the castle, which they were bombarding from the heights of Turlota, with a force of 35 sail of vessels. It was said that the castle was not well supplied with provisions, and would no doubt fall very soon.

There had been no recent advices from the Morea. At the last accounts, Ibrahim was laying waste the country, but it was supposed he would be compelled to evacuate it.

The general impression was that the cause of the Greeks was settled, and that they would be furnished from Europe with every material for forming some kind of government.

By later arrivals, which bring English papers to Dec. 7th we have the following further intelligence.

Constantinople, Nov. 9, via Bucharest.—The Porte has taken an attitude in Europe which could hardly have been expected. Though the deliberations of the Divan have not yet terminated, it is sufficiently understood from the inutility of the efforts of the Baron D'Ottenfels, what will be the result. The Porte, however, at the same time declared that every necessary measure should be taken to protect the Franks, and then the Ambassadors on their departure should have a military escort. The embargo on the shipping is at present the only act of reprisal known to have been taken place on the part of the Porte.

It naturally follows, from all these circumstances, that the Ambassadors are cut off from every means of communication by land or sea. It is said, that in case of war the Sultan will proceed with his disciplined troops to Adrianople, and confide the administration of the State to the Divan.

News to the 11th, received by way of Odessa, states the Ambassadors still to have remained at Constantinople. It is added that they were to remain there till the 16th, as they had given the Porte seven days more, within which the intervention might be accepted. It is also said that Scio had capitulated to Fabvier, and that he threatened Mytilene.

Under the date of Paris, Dec. 5, we find the following paragraph:

"Accounts from Constantinople, dated the 11th November, at four in the afternoon, announce that the Ambassadors have not quitted that city; that they have not asked for their passports, and that Count Guilleminot was to have an interview with the Reis Effendi the next day. The Ambassadors also expected the answer to a note which they had transmitted to the Divan on the 9th. The tranquillity of Constantinople had not been interrupted."

The foregoing extracts are via Augsburgh.—The following article, dated Vienna, Nov. 25, is copied by the Courier of the 7th, from the Allgemeine Zeitung of Dec. 1, with the remark that "it is not of the most pacific character." It states, that the deliberations of the Divan were expected to terminate in a declaration of war. A "suppressed fermentation" is said to have prevailed among the Turks, and much consternation among the Christians at Constantinople.

Liberia.—The following is an extract of a late letter from an emigrant to Liberia, to his mother, who remains in the United States:

"I was once poor, but am not so now, I am able to buy not only necessaries, but luxuries. I buy wine by the barrel, and porter by the dozen. We have all and every thing else that we want. If a prophet had told me when I first came here that things would be as they are now, I could not have believed him. Our settlers travel from one to two and three hundred miles into the country. Captain Smith, a trader, brought here last week 100 head of hogs from down the coast.

"I am now doing a large job of work, [carpenter's] to the amount of $4,560. My house is done, and is the finest on this part of the coast. I am building a small schooner, of eight tons, which work I am doing myself. Dear mother, if you were here now, you would be contented. I do not know the want of a dollar. Our harbor is hardly ever clear of vessels from some nation."

From Tampico. We learn from the Philadelphia Gazette, that letters have been received there from Tampico, which represents the effect of the law for the expulsion of the old Spaniards as having had a fatal effect on the trade of that place. They hastened with all their convertible property to New Orleans, leaving Tampico without purchasers for the valuable cargoes then in port and constantly arriving. *N. Y. Gaz.*

Peru. At Lima, Nov. 1, every thing was quiet. Although the new Congress had met, no business had been transacted. The President, Gen. La Mar, was very popular throughout the country. A considerable reduction of the duty on imports was confidently expected. The present rates are about 80 per cent.

Colombia. Things were very unsettled in Guayaquil, at latest dates, (Oct. 27,) and but little business doing.

Lower Canada.—We learn from the Montreal Herald, that Messrs. Viger and Cuvillier, of Montreal, and Mr. Neilson, of Quebec, are appointed a deputation to present to the King and the British Parliament, the petition recently agreed to by the opposition party.

A private letter has been received at Quebec from London, which mentions that Sir Francis Burton, the Lieut. Governor, was to be appointed Governor and Chief of the Province. Another letter states, that Lord Combermere would be appointed to succeed the Earl of Dalhousie.

☞ Subscribers to the Christian Register, in Taunton, who wish to pay in advance, may receive their bills by calling on D. C. Hodges, Esq.

Publishers of papers with whom we exchange, and others who do not keep files of the Register, will confer a favor by returning us No. 5 as our publication of that number was deficient.

Religious services will be held at the new church at the corner of Castle and Washington street, to morrow.

We understand that a lecture will be held there in the evening, and that the usual lecture will also be preached at the Rev. Mr. Ware's church, in Hanover-Street.

To Correspondents.—The following communications are on hand, and will be attended to in due time: viz.—E. D.—M. T.—E. Y.—D. E.—P.—J. W.—A.—and Marion.

MARRIAGES.

At Plymouth, Mass. Mr. Thomas Bent, mer. of Albany, N. Y. to Miss Abigail Shaw, of Carver.

In Vassalboro', Capt Albert Titcomb to Miss Mary Lander, both of Belgrade.

In Norton, Mr. Justice Lane to Miss Eliza Field, both of Taunton.

In New-London, Nathaniel H. Perry, Esq. Purser in the United States Navy, to Miss Lucretia M. Thatcher.

DEATHS.

In this city, Phebe Mellen, aged 19. Mr. Jacob Wendell, aged 35. Mrs. Anna, wife of Kinsley J. Hill, aged 26. Mrs. Nancy, wife of Frink Roberts, 45. Mrs. Lydia Harris, aged 91 years.

In Salem, Stephen Nichols, aged 12 years. Mr. John Skinner, aged 40.

In Plymouth, Mrs. Eleanor, wife of Mr. Elias Wood, aged 35.

In Shirley, Mr. Abel Longley, aged 17—his instant death was occasioned by the falling of a tree.

In Falmouth, Mass. Mrs. Sarah Lawrence, widow of the late John Lawrence, aged 97 years and 9 months.

In Colchester, Conn. Mr. Thomas Pool, 76.

In Livermore, Me. Mrs. P. Stone, consort of Jesse Stone, Esq. aged 57.

In Portsmouth, Mrs. Louisa S. Haven, wife of Alfred W. Haven, Esq.

In Baltimore, on Tuesday evening last, between the hours of eleven and twelve, after an illness of several months, the Most Reverend Ambrose Marechal, Archbishop of Baltimore.

THIS DAY PUBLISHED,

BY N. S. SIMPKINS & CO. Court-street, THE CHRISTIAN VISITANT, or Religious Miscellany. Vol. II.—No. 1, for January and February.

"Why call ye me Lord, Lord, and do not the things which I say?"

CONTENTS.—Editorial—Neutral Ground—Blessed are the Peacemakers—A Sabbath at Sea—The Sunday School Teacher—Evanescent Nature of Serious Thoughts—Notice of the late Judge Howe.

Poetry.—Transient Impressions—Jesus Teaching the People—God Omnipresent—Christian Confidence.

Juvenile Department. The School-fellow's Last Request.

Selections.—Meditations—Persevering Exertions—Doing Good.

Intelligence.—Features of the Age—Howard Benevolent Society—The Jews—Victory at Navarino—Churches in Boston, and Whitfield's Remarks in 1740—Lectures on Palestine—Dedications and Installations.

Feb. 9.

REVIVALS OF RELIGION.

BOWLES & DEARBORN, 72, Washington street, have just published, Letters of an English Traveller to his friend in England, on the "Revivals of Religion," in America. Preface.—The writer of these Letters, in consenting to their publication, offers his preface and apology in one word, when he says that he has been induced to believe they might be of some service to the cause of religion in this country.

Contents of the work. Letter I.—General character of Revivals.—Periodical—Distinguished from all former religious excitements; Extra meetings; unusual agitations; Body of society divided into three classes, of "new converts," "the anxious," and the "unconcerned."

Letter II. Causes of revivals. Extraordinary character of these excitements; Clerical influence; Process of feeling by which the Revival commences in the mind of the Clergyman; his ideas of Religion; his doctrinal views; spread of the Revival among the people; unusual religious meetings, instructions and combinations; itinerant preachers and others, who give an impulse to the public mind; advantage taken of extraordinary events, death of young persons, &c. Motives of the leading actors in these scenes.

Letter III. Causes of Revivals continued—Natural susceptibility of religious impression and propensity to religious excitement; Claims of Revivals to a supernatural character increasing this tendency; these claims discussed.

Letter IV. Method of Promoting the Revivals, illustrated in an account of two religious meetings; Human means and management; Circumstances considered with reference to the Revivals; Winter usually the season of them; time of general health said to be favorable; Social plans and projects overruled for their promotion; Religious meetings, in which the converts, the anxious and unconcerned, are separated from each other; Domiciliary visitation; Sectarian zeal; Rumors.

Letter V. The Religion of Revivals. The great question, of what character it is, and whether so much excitement is expedient; Conversation in the stage-coach; Unnatural and extravagant character of the Religion of Revivals, illustrated in the manners of society, and especially in the notion of conversion; Prevailing ideas of suddenness of conversion suspected to be modern, and to have resulted in a great measure from Revivals, or from the Masters of Revivals, Whitfield, Wesley, Tennant and Davenport; Sentiments of Calvin; Matthias Flacius of Illyria; Hasty and unlearned criticisms upon the New Testament language about Conversion.

Letter VI. Religion of Revivals. Illustrated in the proceedings of the New Lebanon Convention; Further reflections on the unnatural character of this Religion.

Letter VII. The Religion of Revivals, continued; The extraordinary and novel character of it; Fluctuation; Tumult; Publicity; Monitorial system of Religious instruction; Contracted views of religion and of God; Observation of Dr. Paley; Contrast between our Saviour's manner of teaching and that employed in Revivals; Self-complacency and presumption nourished by Revivals; Their tendency to resolve religion into a set of passive impressions; The system of Revivals fitted to enslave the mind; unfriendly to morality; on what accounts and in what respects; The Revival conscience not the true conscience; Discriminations; The true conscience not impassioned but calm; illustrated in the teaching of Christ; Further views of Revivals; Their evils apt to be overlooked by their friends in the estimate they form of them; Admission that they do some good; The province of Revivals chiefly limited to less reflecting and refined minds, which are less liable to be injured by rude and harsh treatment; the prerogative of God to bring good out of evil: Analogy between religion and other works and ways of the Almighty; the little prevalence which a true and exalted religion has yet attained.

☞ For sale at the office of the Christian Register.

Jan. 31.

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 36, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable Books, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, and Blank Books; Paper, Quills, Ink, &c. the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Feb. 9

JUST published and for sale by HILLIARD, GRAY & CO. No. 134 Washington street, a new and handsome octavo edition of the New Testament. This edition differs from the common editions by being printed in continued text without the interruption of verses or chapters, and in adopting the punctuation of Knapp's Greek Testament. It has neither note or comment, neither the omission, or alteration of a single word from the received text, and has a sanction for its publication, in the subscription of most of the gentlemen of the Clergy of almost every denomination in the city. February 9, eptws.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription, 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J. Mortimer, and Mr. J. Dobson, Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office o the Christian Register. Feb 2.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works.

Dec. 29.

POETRY.

From a Liverpool Paper.

MUSIC.

The following elegant Stanzas, never before published, are from the pen of Miss Browne, a young lady of fifteen years of age. Her compositions give promise of the unfolding of a genius not inferior to any poetess of the present day. A volume of her productions is already before the public, under the title of "Mont Blanc and other Poems."

'Tis not in the harps soft melting tone,
That music and harmony dwell alone;
'Tis not in the voices so tender and clear,
That comes like an angel's strain o'er the ear;
They both are sweet, but, o'er dale and hill,
For me there's as beautiful music still.

I hear it in every murmuring breath,
That moves the bells of the purple heath;
In the watch-dog's bark, in the shepherd's song,
In the rustic's laugh, as it echoes along;
In the whizzing sound of the wild bird's wing,
There's music, there's music in every thing.

There's music in the first love sigh,
That answers the glance of the melting eye,
And wafts it home to the lover's heart,
And bids his idle fears depart;
And raises the trembling blush in the cheek,
And says far more than words can speak.

There's music, too, in the evening breese,
When it shakes the blossoms from the trees,
And wafts them into the moon-lit heaven,
Like fairy barks from their anchors driven;
And they, through the clear and the cloudless night,
Float in a waveless sea of light.

There's music, too, when the winds are high,
And the clouds are sailing through the sky;
When ocean foams and lashes the shore,
When the lightnings flash and the thunders roar:
Yes e'en in the tempest's jubilee,
There's music, and grandeur, and beauty for me.

There's music, sweet music, where insects play,
When they burst into life and the light of day,
And shake such sounds from their shining wings,
As the wind makes in murmuring o'er harp-strings;
In the song of the birds, in the rippling streams:
Oh! these are such sounds as are heard in our dreams.

There's music unheard that is only felt,
In the bosom where passionate feelings have dwelt:
Where the purest and warmest of thoughts have blent
To tune the heart like an instrument;
From whose cords, as time hath o'er them flown,
His winghath but waken'd a tender tone.

There's music most bless'd in the house of prayer,
Aye, the sweetest and loveliest of music is there,
When innocent voices together blend,
And their mingled tones above ascend;
There is the holiest music given,
From the heart's warm altar up to heaven.

BIOGRAPHICAL.

For the Christian Register.

MR. REED: I should be glad to see this article copied from the National Gazette into the Register, both as it is an interesting article of biography, and as it contains the opinions of one, whose situation has been favourable to the forming of a correct judgment respecting the manner of introducing Christianity into India. I think his views are such as Unitarians have advocated, and should regard in any attempts they may make to evangelize the heathen. S.

Funeral Panegyric on BISHOP HEBER, *pronounced by the Chief Justice of Calcutta, Sir C. Grey.*

Gentlemen—It is with real agitation and embarrassment that I find it my duty to mark out the grounds on which this meeting appears to me to have been called for; assuredly it is not that there is any difficulty in finding those grounds, nor that I have any apprehension that you will not attend to a statement of them with willingness and indulgence. But this is a public occasion, and my feelings are not entirely of a public nature. Deep as my sense is of the loss which the community has sustained, yet do what I will, the sensation which I find uppermost in my heart, is my own private sorrow for one who was my friend in early life. It is just four-and-twenty years, this month, since I first became acquainted with him at the University, of which he was, beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth, his society was courted by young and old; he lived in an atmosphere of favor, admiration, and regard, from which I have never known any one but himself, who would not have derived, and for life, an unsalutary influence. Towards the close of his academical career, he crowned his previous honors by the production of his 'Palestine,' of which single work, the fancy, the elegance, and the grace, have secured him a place in the list of those who bear the proud title of English poets. This, according to usage, was recited in public; and when that scene of his early triumph comes upon my memory, that elevated rostrum from which he looked upon friendly and admiring faces, that decorated theatre, those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty; those antique mansions of learning, those venerable groves, those refreshing streams and shaded walks; the vision is broken by another, in which the youthful and presiding genius of the former scene is beheld, lying in his distant grave, amongst the sands of Southern India; believe me, the contrast is striking, and the recollections most painful.

But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character. He passed some time in foreign travel, before he entered on the duties of his profession. The whole continent had not yet been re-opened to Englishmen by the swords of the noble lord who is near me, and his companion in arms, but in the eastern part of it the Bishop found a field the more interesting, on account of its having been seldom trodden by our countrymen;—he kept a valuable journal of his observations, and when you consider his youth, the applause he had already received, and how tempting, in the morning of life, are the gratifications of literary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred to let the substance of his work appear in the humble form of notes to the volumes of another. This has been before noticed. There is another circumstance which I can add, and which is not so generally known. This journey, and the aspect of those vast regions, stimulating a mind which was stored with classical learning, had suggested to him a plan of collecting, arranging, and illustrating all of ancient and of modern literature, which could unfold the history, and throw light on the present state of Scythia—that region of mystery and fable—that source, from whence, eleven times in the history of man, the living clouds of war have been breathed over all the nations of the South. I can hardly conceive any word for which the talents of the author were better adapted, hardly any which could have given the world more of delight, himself more of glory; I know the interest which he took in it. But he had now entered into the service of the Church, and finding that it interfered with his graver duties, he turned from his fascinating pursuit, and condemned to temporary oblivion a work, which, I trust, may yet be given to the public.

I mention this chiefly for the purpose of showing how steady was the purpose, how serious the views, with which he entered on his calling. I am aware that there were inducements to it, which some minds will be disposed to regard as the only probable ones; but I look upon it myself to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages, and every path of literature was open to him, every road to the temple of fame—every honor which his country could afford was in clear prospect before him, when he turned to the humble duties of a country church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation, in the enjoyment of as much happiness as the condition of humanity is perhaps capable of—happy in the choice of his companion, the love of his friends, the fond admiration of his family—happy in the discharge of his quiet duties and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. By the voice, I am proud to say it, of a part of that profession to which I have the honour to belong, he had been invited to an office which few have held for any length of time without further advancement. His friends thought it, at that time, no presumption to hope, that ere long he might wear the mitre at home. But it would not have been like himself to chaffer for preferment: he freely and willingly accepted a call which led him to more important, though more dangerous, alas, I may now say, to fatal labors. What he was in India, why should I describe? You saw him! You bear testimony! He has already received in a sister presidency the encomiums of those from whom praise is most valuable; especially of one (Sir Thomas Munro) whose own spotless integrity, and a sincerity far above suspicion, make every word of commendation which is drawn from him of tenfold value. I have reason to believe, that, short as their acquaintance had been, there were few whose praise would have been more grateful to the subject of it. Would that he might have lived to hear it! What sentiments were entertained of him in this metropolis of India, your presence certifies—and I feel authorised to say, that if the noble person who holds the highest station in this country had been unfettered by usage, if he had consulted his own inclinations and his regard for the Bishop, he would have been the foremost on this occasion to manifest his participation in the feelings which are common to us all. When a stamp has been thus given to his character, it may seem only to be disturbing the impression to renew, in any manner, your view of it; yet if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it which appear to me to have been the most remarkable. The first I would notice was, that cheerfulness and alacrity of spirit, which, though it may seem to be a common quality, is in some circumstances of rare value. To this large assemblage, I fear I might appeal in vain, if I were to ask, that he should step forward who had never felt his spirit to sink when he thought of his native home, and felt that a portion of his heart was in a distant land. Who had never been irritated by the annoyance, or embittered by the disappointment of India. I feel shame to say, that I am not the man who could answer the appeal. The Bishop was the only one whom I have ever known who was entirely master of these feelings.

"Disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile, and when he knew a different effect produced on others, it was his usual wish "they were but as happy as myself." Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, civil or military, have undergone as much labor, traversed as much country, seen and regulated so much as he has done, in the small portion of time which had elapsed since he entered on his office, and if death had not broke his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity or result of temperament. It was united with a fervent zeal, not fiery nor ostentatious, but composed; which none could appreciate, but those who intimately knew him. I was struck myself upon the renewal of our acquaintance by nothing so much as the observation, that though he talked with animation on all subjects, there was nothing on which his intellect was bent—no prospect on which his imagination dwelt—no thought which occupied habitually his vacant moments—but the furtherance of that great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the piety which filled his heart. It is seldom that of so much there is so little ostentation. All here know his good natured and unpretending manner; but I have seen unequivocal testimonies, both before and since his death, that under that cheerful and gay aspect there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honor to a saint. When to these qualities you add his desire to conciliate, which has every where won all hearts; his amiable demeanor, which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinizing and severe examination, you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

But I will not leave the matter upon these grounds—what we do this day we do in the face of the world, and I am loth to leave it open to the malignant heart to suppose that we have met here on a solemn, but hollow pretence—that we use idle or exaggerated words, or would stoop to flattery, even of the dead. The principal ground of all on which I hold the death of the Bishop to have been a public loss, was the happy fitness and adaptation of his character for the situation and circumstances in which he was placed. There is no man, whether he be of the laity or a churchman, to whom I will yield in earnestness of desire, to see Christianity propagated and predominant throughout the world: but it would be sinful, if it were possible, to banish from our recollection the truths which the experience of former ages has left for the guidance of the present. It is an awful but unquestionable fact, that a fuller knowledge, a more perfect revelation, of the will of God has never been communicated, rapidly, to large masses of mankind, without their being thrown into confusion. To some it has seemed that religion is so important an element of social order, that no alteration can be made of its quality and proportion, without the whole mass dissolving, fermenting, and assuming new forms; that by some mysterious condition of the lot of humanity, all mighty blessings are attended by some great evil, that every step to Heaven is even yet to be won by fresh sacrifices and atonements. There is another, and, I trust, a better mode of reasoning on these symptoms, of interpreting these terrible signs; I will not readily believe that religion has been one of the causes of disorder; but rather that the vices of men having prepared the crisis, and called for the revulsion and reaction of the preservative principles of society, religion has only thus manifested herself in a more visible and tangible form, and comes as a ministering angel, to enable those who were struggling for the right to persevere and to prevail. The appalling fact, however, remains not the less indisputable, that it is in scenes of extensive disorder, amidst mortal strife and terrible misery, that she has achieved her greatest triumphs, displayed her strongest powers, and made her most rapid advances. When Christianity first spread itself over the face of the Roman empire, all the powers of darkness seemed to be roused to an encounter. The storm blew from every point of the compass; unheard-of races of men, and monsters of anarchy and misrule, more like the fantastic shapes of a dream than the realities of human life, appeared on the stage; and that period ensued which has been perhaps rightly considered, as the most calamitous in the whole history of man. When that new world was discovered, which now presents such fair and animating prospects, religion was imparted to the southern portion of it by carnage and by torture; I say, that in South America the ground was cleared by the torch, and dug by the sword, and the first shoots of Christianity were moistened by the blood of unoffending millions. Again—when in Europe the Church cast its old slough, and reappeared in somewhat of its pristine simplicity, the whole continent was convulsed by civil war for a century and a half. Witness, in France, those battles and massacres, and assassinations of the Huguenots and Catholics; in Germany that closing scene of thirty years' confusion, in which the grotesque and barbaric forms of Wallenstien and Tilly are seen struggling with the indomitable spirit of Mansfield, and the majestic genius of Gostavus Adolphus. Witness in England the downfall of her ancient throne and eclipse of royalty. Let me not be misunderstood. I hold that there is no one who has rightly considered these events, who must not, even whilst he mourns over them, admit that it is better the changes took place even with their terrible accompaniments, than that they should not have taken place at all. But while I avow this, I hope it is not presumptuous to breathe a fervent prayer that India may receive the blessing without the misery; not in faintheartedness, not in lukewarmness—but I tremble at the possibility of all southern Asia being made a theatre of confusion, and rather than see religion advance upon the rapid wings of strife, I would prefer to wait for her more tardy approach, preceded by Commerce and the Arts, with Peace and Knowledge for her handmaids, and with all the brightest forms of which human felicity is susceptible, crowding in her train. I confidently trust that there shall one day be erected in Asia, a church, of which the corners shall be the corners of the land, and its foundation the Rock of Ages; but when remote posterity have to examine its structure, and to trace the progress of its formation, I wish they may not have to record that it was put together amidst discord, and noise and bloodshed, and confusion of tongues; but that it rose in quietness and beauty, like that new temple, where 'no hammer or axe, nor any tool of iron was heard, whilst it was in building;' or, in the words of the bishop himself:

'No hammer fell, no pondrous axes rung;
Like some tall palm the mystic fabric sprung!'

That such may be the event, many hands, many spirits like his, must be engaged in the work; and it is because of my conviction that they are rarely to be found, that I fell justified in affirming his death to have been a loss, not only to his friends, by whom he was loved, or to his family, of whom he was the idol, but to England, to India, and to the world.

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York; THE NORTH AMERICAN REVIEW. No. LVIII.

CONTENTS.

ART. I. Chief Justice Marshall's public life and services. A History of the colonies planted by the English on the Continent of America. By John Marshall.

ART. II. Noyes's Translation of Job. An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. Noyes.

ART. III. American Missionaries at the Sandwich Islands. 1. Voyage of His Majesty's Ship Blonde to the Sandwich Islands in the years 1824—5. Captain the Right Honorable Lord Byron, Commander.

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4. The Rev. C. S. Stewart's etters on the Sandwich Islands.

IV. Hindu Drama. Select Specimens of the Theatre of the Hindus. Translated from the Sanscrit, by H. H. Wilson.

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2. Constitucion de la Republica Federal d. Centro America.

3. Constitucion del Estado del Salvador.

4. Constitucion Politica del Estado de Nicaragua.

5. Mensage del C. M. Jose Arce, Presidente de de la Republica de Centro-America.

6. Discursos de Jose del Valle, en el Congreso Federal de Centro-America.

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9. Manifiestos y Decretos del Gefe del Estado de Guatemala y del Presidente de Centro-America.

VI. Bowring's Poetry and Literature of Poland. Specimens of the Polish Poets; with Notes and Observations on the Literature of Poland. By John Bowring.

VII. Debates in Congress. Speeches in Congress, as published in the Newspapers.

LIBERAL PREACHER—No. VIII.

THIS day published by BOWLES & DEARBORN, No. 72 Washington-street, No. VIII. of the LIBERAL PREACHER, for February,—containing a Sermon "*On the Duty of Usefulness,*" from 1 Cor. x. 24,—by Henry Ware, Jr.

February 2.

NEW BOOK.—*Fruit and Flowers.*

COTTONS & BARNARD, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

MERCHANTS' ACCOUNT BOOKS.

JOHN MARSH, Stationer and manufacturer of Patent Account Books, No. 96 and 98, State Street, would respectfully invite the attention of the Mercantile community, and Incorporated Companies, to examine his assortment, which comprises the various sizes and qualities—complete setts, made from superfine hot and cold pressed papers, bound in elegant Russia Leather, with the elastic or plain backs.—Also, an extensive assortment of the finest tationary, Writing, and Letter Paper, which will be sold at the lowest cash prices.

☞ Particular patterns of Ruling executed, or Account Books made to order, in the best style, and at the same rate as if on hand. Jan. 5 tf

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by BOWLES & DEARBORN, 72, Washington-street. Dec. 8.

MR SULLIVAN'S REPLY.

A REPLY to Rev. Mr. Robinson's Review of Remarks upon his Sermon—illustrating the Human and Official Superiority and Supreme Divinity of Christ. By T. R. Sullivan. Author of the Remarks. Just published and for sale by BOWLES & DEARBORN.

B. & D. have for sale—The recent attempt to defeat the Constitutional Provisions in Favor of Religious Freedom, considered in reference to the Trust Conveyances of Hanover-street Church. By a Layman. Jan. 26.

THE CHRISTIAN SPIRIT.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell,* Minister of the West Church, in Boston. Just published and for sale by BOWLES & DEARBORN, 72 Washington-street. Dec. 15.

HORNE'S INTRODUCTION;

Cheap Edition.

JUST received, and for sale by *Lincoln & Edmands,* Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

NEW-YORK COLLECTION OF HYMNS.

BOWLES & DEARBORN, 72 Washington-st have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edit. of "THE ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

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Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader," and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR,—"I have examined with some attention The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam NATHAN PARKER."

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"I have examined the *Analytical Reader.* The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth,* Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

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"HOSEA HILDRETH.

"Mr. S. Putnam."

From the Rev. *Barton Stow,* Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbian Star, Washington ity.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read.*"

From Rev. Mr. TURNER, Portsmouth:

"DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.——Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Tenney, Preceptor, Hampton; Mr. Foster, Preceptor, Gillmanton; Rev. Mr. Towner, Preceptor, Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Teacher of Monitorial school, No. 1. Portland, Me.

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